1:Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

631 men, and occupying the Wadi al 'Ain (south-east of Haura), the
101 Wadi 'Adim, and the country to the east as far as Wadi Bin 'Ali.
619 They also extend to the neighbourhood of Gheil Bā Wazir and at places border the Hamumi. The village of Ghurb, which is the headquarters of the Bā 'Anis clan, consists of about 250 houses. The tribe are independent, part settled, part nomad, and they ply their camels for hire between Mukalla, Shiheir, and Shihr, and the Wadi Hadhramaut via Wadi al 'Ain. They possess about 800 camels. The settled 'Awābitha owned many date trees in Wadi al 'Ain, but they have sold or mortgaged a large number of them to the wealthy inhabitants of Du'an. The Qu'aiti Sultan also owns date groves in the wadi which used to be looked after by his slaves, but owing to a quarrel between the tribe and the slaves the latter were removed and the property entrusted to the care of the Bin Mujashar clan.

[423]

At one time the tribe had a defensive alliance with the Kathīri against the Qu'aiti, but they are said now to be loyally allied to the latter who pays them an annual subsidy and with whom they have an " A " agreement. Though not actually under the Qu'aiti they acknowledge his suzerainty owing to his control of the ports, of which they greatly stand in need for the employment of their camels. They are not on terms with the Sei'ar, and they are allied to the Seibani against the Hamumi, their inveterate foes. Their *Mansab* is the Sheikh of the Bā Wazir living at Bawerqat in Wadi al 'Ain, where there are also other Bā Wazir villages, including Safīl which is the headquarters of the chief Bā Wazir *Mansabs*.

Al Ma'ara.

The clans of the Ma'āra are Bin Thabit, Bā Surra, Bin Hateish, Bil Ahwal, Bā Bil Heiz, Bin Basut, Bā Ajban, Bā Hasan, Bā Awahab, Bā Haneish, Bā Tha'lab, Bin Joshum and Bin Shamemi. The tribe, whose habitat is Hirū and ar Reida, are often considered a clan of the Hamumi, but they are independent although they are closely attached to the Qarzi clan of the Hamumi. Their fighting men number some 400, and they possess houses and grazing lands in the upper part of the Shihr province; but they have no running water and their cultivation depends on rain. They breed camels and sheep, and they ply for hire between Shihr and the Wadi Hadhramaut via their own country, but they also go into Mukalla in order to obtain loads. They are said to be in the pay of the Qu'aiti who has a " B " agreement with them.

Al Jōhī.

This tribe, who were originally part of the Seibani but are now independent, have houses and grazing lands in the upper part of the Shihr province, and Reida belongs to them. It is said that they are in the pay of the Qu'aiti, who has a " B " agreement with them.

[See page 92, category 116 -- Analyst]

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM 2

The elected hereditary tribal Chiefs form the third type. In each tribal confederation there is a central tribe. Of this central tribe one family only provides Chiefs to the confederation. Normally the election of a Chief is the concern, not of his family only, but of the central tribe, while powerful petty Chiefs of other tribes within the confederation have a considerable say in it. Such Chiefs are, by virtue of the conditions of their election, truly democratic. By ancient tradition, however, they are held in great respect and are referred to invariably, as is their family, as the "Dola," or dynasty. They are accorded high-sounding titles by the Government and by other Chiefs, but their tribesmen address them by their names, and it would appear that the high-sounding titles are of recent adoption in the country. The Imam of San'a rarely uses them. Government correspondence is, for this reason, often a source of merriment.

It will be seen that all Chiefs are, whatever their type, elected in a greater or lesser degree—the Suzerains within their family circle and the hereditary Chiefs within their tribe. The main difference between the types is that, whereas the Suzerains are of foreign descent to the tribes over which they rule, the hereditary Chiefs are of the tribe and, as such, do not need to surround themselves with the trappings of imposed authority. In appearance the Suzerains are more imposing, and this has misled officials into supposing that they are of more consequence socially than other Chiefs are. This is, of course, not so.

In all these types of Chief, when the Chief dies his eldest son would appear, by custom, to have less right to succeed than others. Suzerains always try to impose their eldest or their favourite son as accepted heir during their lifetimes. This has happened in Lahej, where it led to a revolt among the Sultan's relations, and in Makalla by arrangement. The Sharifs of Beihan have been exceptions to this, and have abided by custom. When Sharif Ahmad died, they held discussions among themselves. The eldest son was Sharif Hussein, but he was appointed Regent to his own eldest son, a young boy, who was elected Sharif. The reason given for this was that the grandson of the dead Chief had longer to live than his father and that frequent change in leadership was a bad thing. As a rule, however, Chiefly families pass the Chiefdoms from branch to branch, and, when the Chief dies, a nephew will usually succeed. Among the 'Audhali recently, the Chief was murdered by his cousin. The tribe was split in two by feud, but one half elected the murderer's son, a boy of eight years old, to the Chiefdom. This boy was accepted in 1934, when the feud ceased, as Sultan of the tribe.

We next come to the holy classes. The first of these are the Sharifs and Seyyids, the descendants of the Prophet Muhammad. They live in settlements and elect among themselves in each family a headman. They have great influence in the community, but it varies, of course, with the amount of their riches. Most Seyyids—the only Sharifs are those in Beihan—do not bear arms and take no part in tribal warfare. They are peacemakers, and derive considerable income as such, and as dispensers of the Sharia or holy law of Islam. They are treated with veneration and respect and, after death, are frequently treated as saints. They marry

Hamilton G-5 (no date) 1943 MM 2 Hadhramaut MM 2

tribeswomen and the daughters of Chiefs, and many own land and are given tithes of other land by ancient right.

The other holy class is that of the descendants of the saints, for so they claim to be. Almost every village in the territory has its saints' tomb, a white rectangular building with one or more domes. Some of these tombs are of great age, and many I suspect to be pre-Islamic. Within the shrine these older structures are similar. There is a modern wooden rail pierced by a door. Beyond this is a long plaster sarcophagus in the shape of a roughly surfaced mound, sometimes as much as twenty feet long or more. Within this the saint or the prophet is supposed to be buried. Names, however, give an indication that it is not always an Islamic saint. Such names as Mola Matr, or Master of Rain, are of great interest, and it is a pity that such shrines have been adopted into Islam and not saved for archæology.

Each shrine is maintained by public subscription, in the form of tolls on travellers and gifts to reinforce prayers. Many shrines also own land or receive tithes from land. They are guarded by families who use the title Sheikh and who claim descent from the original saint. The best description for these families is that of "Holy Sheikh." In most cases the saint is considered a miracle worker, and this power may descend upon the Holy Sheikhs as well. This fact in itself is sufficient to give the Holy Sheikhs considerable influence, and they inspire respect and fear. I would stress the question of fear, for it is important. The buried saint and, to a certain degree, his supposed descendants are credited with the power of doing bodily and personal harm, such as depriving of sanity, striking with blindness, destruction of crops and the like. They are, in effect, witch-doctors, and are feared more than are the Seyyids, since they are considered to be dangerous men. Most go unarmed. Occasionally they arm and join in feuds and tribal wars, but such Holy Sheikhs lose much of their power.

In this class one may put the attendants at the shrines of Prophets. They cannot claim to be descended from the Prophets and therefore they are not personally capable of working miracles. Consequently they have little influence in public affairs. The Prophets buried in the Protectorate include Job, or 'Aiyub, as he is called, whose tomb is near Dhala', and Sha'ib, the supposed father-in-law of Moses, who has several tombs. We must also include those peculiar men who watch over the abodes of Jinns and spirits. They are not supposedly capable of working miracles, but they are held in awe for their spooky associations. There is a famous Jinn who resides on the headland of Ras Imran, near Aden. His attendants are all of one family, who are treated by the people similarly to the attendants of a Prophet's tomb.

All those Holy Sheikhs, whether descendants of saints, attendants at Prophets' shrines or Jinns' abodes, are called Sheikhs, and each family elects its own headman. They are frequently confused with Sheikhs who derive their titles from elected headmanship of tribal sections and of villages. While some saints are undoubtedly of Islamic origin, most are, I suspect, of very ancient origin, and all, whether saints, Prophets or Jinns, receive the same honours. A day in the year is set apart for their

5:Gt. Brit., Colonial Office (3)-3 (1947) 1949 MM1 Aden
Hadhramaut MM21

134 are generally of good-quality alluvium. In high-altitude districts less fertile soils are found and they are generally light in texture, except in some limestone areas where they are heavy and intractable.

312 (*b*) *Water supplies* are generally good and sufficient for the needs of cultivators who tend to concentrate in the river-valley areas or in the highland areas where some rainfall can be expected. Water becomes scarce in the Eastern districts where the settled country emerges into the Empty Quarter. Domestic water supplies are obtained from springs, wells, dams, tanks and cisterns.

(*c*) *Irrigation and drainage systems* are highly developed. At high altitudes the run-off is led to terraces in order to boost the rainfall which is insufficient in itself for crop production. Flood irrigation systems are found in the river valleys and on the coastal plain. Irrigation from permanent streams and springs is highly developed. Artificial irrigation is from open wells. Animal power lifts are worked at depths of 10 to 60 feet and in the most favourable districts command up to 10 per cent. of the total arable area.

241 (*d*) *Mechanical cultivation* is confined to one small unit used by the Abyan Board in the Abyan district. Elsewhere the simple Arabian plough, combined levelling-board and scraper, harrow and a drill attachment for the plough comprise the implements used by the cultivator.

(*e*) *Application of fertilisers.* Organic fertilisers only are used. Farmyard manure is commonly used in all mid-altitude and highland districts. Farmyard manure, human excreta and town wastes are used in the Hadhramaut. Fish and guano are commonly used in the Eastern Protectorate coastal areas.

Land Tenure

423 (*a*) Customary tribal law and Shari'a law affect land tenure.

(*b*) Individual ownership is the common and most-desired form of tenancy; share tenancy is the usual form of leasehold tenure.

(*c*) His Majesty's Government owns no land in the Aden Protectorate. Some of the Arab states hold extensive tracts of land as state domain. All the land is held by indigenous inhabitants except for a very small percentage held by Yemeni settlers and a few Indians and Somalis.

Agricultural Credit

451 There are no banks in the Aden Protectorate. One small Farmers' Association giving credit assistance to its members was formed during
453 the year. The Department of Agriculture, the local Governments, and in the Wadi Hadhramaut a Relief Organisation afforded assistance to farmers with interest-free loans.

FISHERIES

654 A visit in February by the Fisheries Adviser to the Secretary of State
226 for the Colonies resulted in the arrival of a fisheries research party in

8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
Hadhramaut MM2

Chapter 6: Production

LAND UTILISATION AND TENURE

Utilisation of agricultural land

Land for crop production is prepared for irrigation farming by flow or by lift, and for dry farming, where there is a low rainfall and some runoff water, the land is terraced. The great bulk of the land in the Protectorates affords range conditions of light carrying capacity, particularly suited to camels, sheep and goats. 312 241 231

Land and water conservation and utilisation

All farming practices in the Aden Protectorates depend on a highly developed system of conservation of land and water. In the highest areas, land is terraced for crop production and runoff water is led to these terraced fields in order to augment the water provided by actual precipitation; in the mid-altitude areas, mountain torrents are diverted to bunded land laboriously reclaimed and made along the valley sides; below, where the river systems reach wider valley areas and plains, larger diversion works and miles of canal may be used to carry flood water to bunded lands. 312

This process of water spreading, which is carried on in the lowest lying parts of the coastal plain, results in abundant supplies of underground water. Lift irrigation is practised in many areas and is, of course, of the greatest importance to the more arid north-easterly districts of the Protectorate. At present only supplies drawn from open wells, tapping the "phreatic" zone of water, are used.

Utilisation of land and water is governed by varying systems of tribal and customary law. Where development schemes are now progressing, local authorities are being invited to modify such laws, where necessary, to meet the changing conditions. 423

Land Ownership

The policy, laws and regulations of each State vary but in general it may be said that the policy of the State is to reserve land ownership for the tribe and generally to tend to favour individual ownership as against State ownership. Land ownership is subject to tribal law and Mohammedan law.

Except for a small area in one district, land in the Protectorate is held by the indigenous inhabitants. The local State Governments are, in some cases, important owners of land.

Land is held in absolute ownership (Mulk), in trusts (Waqf), as dedicatory gifts (Nadr) and in a form of usufructuary tenure (Manh), with near to freehold rights granted in one or two areas to those who have rendered outstanding service to the State.

Payment of a fixed rent in money is only found in a very few specialised systems. Fixed payments in kind, found usually in areas where a high value is placed on land and water, are not general. The 427

8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
Hadhramaut MM2

427 principal system involves some form of share-tenancy in which the partners divide the crop after harvesting, threshing and winnowing charges and tithes and taxes have been paid in kind. In more fertile areas half of the crop is demanded of the tenant of flood irrigated land, while in the mountain terrace-farming areas a share of one-third is normally levied. In the arid eastern districts shares of one-tenth only may be asked. On lift irrigation systems share-tenancy arrangements vary greatly. In the East, the owner of the land and the well may take a one-tenth share. In the West, the owner of the land and the well may take up to one-half of the crop, though often a share of the seed used and a share in the labour working on the lift irrigation is pro-
• 423 vided by the landowner. The Qua'iti and Kathiri States have secured legal powers by an agricultural administrative order to further the consolidation of plots round suitable irrigation points, but so far it has been unnecessary to apply such orders.

647 The Department of Agriculture has initiated important programmes
654 for the development of land and water resources. Of particular note is the Abyan Scheme in the Western Protectorate and the pump scheme in the Wadi Hadhramaut in the Eastern Protectorate. At the same time encouragement and organisation in the better use of the excellent indigenous systems of irrigation farming have been the main preoccupation in many districts.

423 Little satisfactory progress has been made in land settlement in the Abyan area. In the Eastern Protectorate, the States, advised by the
406 Residency, are actively encouraging groups of farmers to combine their holdings formerly watered by animal lift in order to make the co-operative use of the mechanical pump lifts an economic proposition.

241. AGRICULTURE

Principal Crops, 1952

	Acres	*Tons*	
WESTERN PROTECTORATE			
Sorghum Millet	23,333	4,333	
Bullrush Millet and other small millets	9,000	1,286	
Wheat	3,000	2,000*	
Barley	6,000	4,000*	
Sesame	4,250	425	
Cotton (long staple)	9,830	7,206	bales of 400 lb. lint*
Coffee	400	100	
EASTERN PROTECTORATE			
Sorghum Millet (lift and permanent flow irrigated)	3,000	2,400	
Sorghum (flood irrigated)	4,000	400	
Bullrush Millet and other small millets	1,500	300	
Wheat	2,600	3,000	
Date Palms	10,500	7,000	

* Crops sown in 1951 and harvested in 1952.

8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
Hadhramaut MM2

APPENDIX I

cotton, introduced in 1946, proved successful and this crop has now been chosen as the main crop for the area.

Payment for irrigation services has always been based on a crop share of 25 per cent payable to the Board. The present crop share and taxation on the crop, as laid down in an agreement dated 1st April, 1950, is as follows :

PARTY	LIVE LAND (*Land developed and cultivated for 5 years*)	DEAD LAND (*New land opened for cultivation*)
	%	%
State (Taxation) . .	5	10
Landlord . . .	20	15
Tenant . . .	50	50
Board . . .	25	25

To secure rapid development, traditional methods have been used while the land has been surveyed and existing canal systems aligned and new canals of improved design have been constructed. Diversion is still by traditional methods but regulators have been constructed in the upper part of the district.

Land and Water Rights

The Board does not own or control any land except building sites and experimental areas loaned from the local States and, in one case, rented from a landowner.

The Board controls the diversion and distribution of all flood water in the district. In the winter season the Board purchases the permanent flow of the Bana River from the Lower Yafai Sultan and his relatives and distributes this supply through the canal system to farmers who pay the customary crop share to the Board.

Tribal boundaries and settlements of title to the area have been ill defined in the past years of insecurity, but in 1951 final decisions were taken regarding tribal boundaries.

Survey

Since 1948 an area of 100,000 acres has been contour surveyed to a one metre interval. Geophysical surveys, the first as a reconnaissance and the second in fairly detailed form, have been made.

Irrigation Development

Development is in various stages. An area of approximately 50,000 acres of land is now controlled for irrigation farming, mainly on traditional lines. The normal flood flow to the area is expected to be sufficient to crop 30,000 acres yearly. In the 1951 flood a discharge of 224,000,000 cubic metre was observed to reach Abyan in the Bana River and this quantity, if correctly controlled, would have been sufficient for the irrigation of 50,000 acres. In actual fact only 30,000 acres were irrigated. The system is to direct flood water at speed, by diversion weirs made of brushwood and stone, into canals

ADEN HM1
HADHRAMAUT HM2

established to supply the local market—for the processing of soaps, pressed aluminum utensils, cigarettes, pottery and textiles, the extraction of sesame oil, the cutting of buttons from trochas shells and the building of dhows. Fishing is of potential importance, but its development is handicapped by primitive methods of procurement and handling and inadequate local transport facilities. The agricultural resources of the Colony are limited to market gardens and date groves on the oasis of Sheikh Othman.

A 471
A 228 241

Agriculture and fishing are the principal occupations of the tribesmen of the Protectorate. The fisheries of the eastern districts are reputed to be among the richest in the Middle East, while the drying and salting of fish and the manufacture of fish oils, fodder and manure are valuable industries in the coast towns. A large proportion of the people in Western Aden Protectorate and the Hadhramaut engage in agriculture, although the tribes of the steppe country are mainly nomadic pastoralists. The expansion of farming is curtailed by uncertain rainfall and shortage of water supply. In the Eastern Aden Protectorate, cultivation is restricted mainly to the middle portions of the Hadhramaut valley, where the river flows for part of the year. This region is historically famous as a source of frankincense and myrrh. Elaborate terracing and irrigation are employed in many areas for the conservation and the utilization of the limited water resources available. It was estimated in 1948 that less than 0.5 per cent of the total land area was suitable for farming, but the relative extent of pasturage and desert has not been determined. Systems of peasant ownership, tenancy farming and tribal land tenure prevail in different localities. The improvement of agriculture and expansion of irrigation are prominent among the development programs for the Protectorate. A co-operative project for the cultivation of cotton and other crops by modern methods has recently been initiated on 5,000 acres in the Abyan area in Western Aden Protectorate. Little

H 228 241
H 241 361
H 241 311 [245]
H 423 654
880

p. 239(A)